



*Perlegi Tractatum  
hunc, & dignum existi-  
mo ut Typis mandetur.*

THO: WEEKES  
R. P. Episc. Lond.  
Cap. Domest.





*Perlegi Tractatum  
hunc, & dignum existi-  
mo ut Typis mandetur.*

THO: WEEKES  
R. P. Episc. Lond.  
Cap. Domest.



A  
T R E A T I S E,  
M A I N T A I N I N G

that *Temporall Blessings*  
are to bee sought and  
asked with submission  
*to the will of God.*

Wherein is Confuted the  
Presumptuous way of absolute  
praying for *Temporals*, in the par-  
ticulars, broached, and defen-  
ded by Mr. *Rice Boye*, in a late  
Pamphlet, Intituled *The*  
*Importunate Beggar.*

---

As also a Discovery of the late  
dangerous errours of Mr. *John*  
*Traske*, and most of his  
strange Assertions.

Both necessary to be knowne of all  
for the avoiding of the like errours, and  
continuing in the Truth

---

By E D W : N O R I C H .

---

L O N D O N,  
Printed for *Robert Milbourne* at the Vnicorne neere  
Fleet bridge 1636.

MAINTAINING  
THE AT IS E

Chapel of the Holy Trinity

are to be fought and

asked with confidence:

1915-1916

Wherein is Contained the

Requiescat in pace

praying for Temporal in the mor-

[illegible]

*Journal of Management Studies*, 1987, 20(6), 611-621

• *Journal of the American Medical Association*, 1997; 277: 1033-1037

Leopoldo B. B. B.

Also a discovery of the fact

*(Faint, illegible text)*

aid to floor the House.

2000. 1. 2000. 1. 2000. 1.

Both needles to 1/2" above of 12

the availability of the literature was

19914 7074 10/2/91

1. THEORY : 10

Printed for the Government by the Government Printer, Ottawa.





## To the Reader.

**C**hristian Reader,  
It is so that a-  
bout 7. yeares  
sithence, there arose  
an opinion in the  
Westerne parts, that  
men are to pray for  
temporall things in  
as absolute a manner  
as for spirituall, and  
that the promises are  
alike: one of the chiefe  
broachers of this opi-

A 3      nion

---

*To the Reader.*

---

nion (being a *Minister*) comes to me before the same was publikly known, and craftily demands of me, whether we may not absolutely pray unto *God* for bread, & depend upon his providence for necessities; to which I answered, that I conceived wee might and ought: shortly after I understood that there was more in the matter, & that

that under bread and  
necessaries, they intē-  
ded, health, life, food,  
raiment, good successe  
in affaires, and all o-  
ther conveniēces be-  
longing to our selves,  
or others; with this  
rule and position that  
whosoever did be-  
lieve should certainly  
obtaine those things  
in the particular, and  
if any did not, it was  
because they wanted  
\* *Faith.*

*\* He pub-  
likly main-  
tained the  
faith of  
miracles to  
continu still.  
And that  
all which  
died of the  
plague wa-  
red faith.*

Hereupon were the  
consciencs of many  
people, that lay under  
some outward afflict-  
tions (as poverty, sick-  
nes of themselves or  
theirs, ill successe, &c.)  
much disquietted and  
troubled, being char-  
ged by them with un-  
believe in their prayers  
(as some of them co-  
fessed) & making their  
moan concerning the  
same, I was intreated  
to deliver some grounds

Here

A

in

in publicke about the  
point, & to lay down  
directions concerning  
a right manner of pray-  
ing for temporal things,  
that they might know  
whereupon to settle  
themselves, and their  
practise: This upon  
request (there being  
yet no open contesta-  
tion) I was willing to  
do; and taking a stem  
upon a Festival, hand-  
led to that purpose the  
fourth Petition of the

Lords Prayer, delivering therein certain arguments against such kind of absolute praying for outward things, and defending the common received doctrine of the Church of England, and all other Churches.

VVhereat understanding shortly after how much hee was displeased, I copyed out my Arguments, and sent them to him; ywhere-

vvhhereupon he sent abroad a large *discourse* of the point, declaring upon vvhhat Grounds they held their opinion, and with vvhhat cautions of *repentance* & *love*, as vvell as *faith*. And not long after (as I remember) an Answer to my five *arguments*, inveighing every vvhhere against me, and my Sermon, writing with his *answere* to me, sharp *Inrectives*

against me, for vvhat I  
had done and main-  
tained; vvhich letters  
I have by mee yet to  
shew, ful of reproach.  
Hereupon I vvvas con-  
strained to extract cer-  
taine of his grossest  
*Affertions*, and to com-  
mend them to the  
viewv of the Neigh-  
boring *Ministers*, that  
they might see vvhat  
*Doctrine* vvvas taught,  
and secretly vented a-  
mong their people:

vvv  
—



vvarning him vvith-  
all, not to make any  
publike *Controversie* in  
the Church, in regard  
of the law forbidding  
the same, & admoni-  
shing him further by  
private Letters of his  
errour, & evill dealing  
with me. After which  
he was privatly & lo-  
vingly deale vvithall,  
by divers learned and  
able *Ministers*, labou-  
ring to convinee him,  
but all in vaine; for  
in

in stead of hearkning  
to their counsell, hee  
reproached their per-  
sons with vaunts and  
brags, as hee had used  
me before, and was so  
far frō reforming this  
opinion, that hee ran  
out into an other ex-  
tremitie of *Separation*,  
disclaiming utterly of  
the Church, or any  
Communion with it.  
I then seeing the man  
to be so wilfull in his  
wayes, medled no  
more

more in this poynt,  
but (having satisfied  
many) gave it over,  
and so it hath rested  
these five yeares, or  
thereabouts.

Now after all this  
time (being it seemes  
in love with his olde  
conceits) he hath un-  
seasonably printed by  
stealth al those former  
passages: the *Discourse*  
of his *Opinion*; my *Ar-*  
*guments* with their an-  
swers; the *extract* of his  
As-

It was, Pu-  
erilis the-  
ologia.

*Affertions*, styling it my  
*Prosopopeia*; and his  
distinction of faith into  
Eternal and Temporal;  
presenting the same;  
The importunate Beggar;  
which hee hath in-  
terlarded with many  
foule flanders, unwor-  
thy imputations, and  
bitter invectives, com-  
paring me, and other  
Ministers that dealt  
with him, to *Jannes &  
Jambres*, with those E-  
gyptian jugglers which  
with.

withstood Moses, w<sup>th</sup>  
such like stuffe wher-  
of he is full. And this  
he doth under pretēce  
that I had again refre-  
shed the Controver-  
sie as much as before,  
whereas it cannot be  
proved, neither can I  
possibly remember that  
I have at all medled  
with the controversie  
wellneere these five  
yeares, but had almost  
forgotten it. *eloquūq*  
Being thus unwar-  
thily

thily dealt withall; I  
thought it necessarie  
for the vindicating of  
my selfe, but chiefly of  
the *Truth* from his  
slanders (if leave may  
be given) to returne  
some answere to his  
*Pamphlet*, & to main-  
taine & confirme the  
ancient received Do-  
ctrine, and usuall pra-  
ctise of *Christians* in  
this behalfe; to which  
purpose, I conceived  
it best to publish the

Sermon it selfe, (ac-  
cording to my briefe  
*Notes*) and withall, by  
way of *Explication*, to  
defend the truth of my  
*Argumēt*s against his  
*Replies & Answers*, as  
they lie in order, that  
all may see & so judge  
of what was then de-  
livered, and is still de-  
fended by me. Here-  
in admonishing the  
*Reader* first of these  
few things.

That in my *Re-  
ply,*

ply, I stile him not reprochfully the *Boye*, according to his name; nor yet the *Beggar*, according to the title of his booke, as I might have done; but rather the *Temporary*, according to his singular opinion of a *Temporary faith*; as best suiting with the matter in hand, and the foundation of his building.

2. That in my Sermon, (which I little  
thought



thought should have  
bin made (so publike)  
I gathered such Argu-  
ments, & handled all  
in such a manner, as  
the time of Preparatio  
would afford, & was  
most agreeable to the  
quality of the Audito-  
ry; with course I have  
followed in this Apo-  
logie, being chiefly to  
deale with such, and  
not with any of the  
Learneder sort, as  
knowing none intan-  
gled

For which  
cause I cite  
those Au-  
thors as  
are most  
familiar.

gled with the errour.

3. That in my proceeding, I have indeede  
voured as to avoid his  
scurrility, a thing not  
imitable: so also not  
to trace him in all his  
vandering Discour-  
ses, vvhich vv ere end-  
lesse: but rather to  
answer plainly to the  
poynt and matter, lea-  
ving the rest to vanish  
as a myst, the light of  
Trueth comming in  
place: vvhich I speak  
to

---

*To the Reader.*

---

to prevent any more  
slanders of his ( if it  
may bee ) that I have  
not answered his Ar-  
guments, or mis-trans-  
scribed his Writings,  
because I have not re-  
hearsed every imper-  
tinent speech; or idle  
passage in the, which  
I held needlesse; but  
onely the substance of  
his Doctrine & drift,  
as hee defendeth it in  
his Booke; vvherein  
I have not wronged  
him

him (that I know) a  
syllable. And thus  
Reader, commending  
all to the blessing of  
God, and thy selfe to  
his grace, praying that  
we may all be guided  
by a right Spirit, I  
remaine  
**Thine in, and for**  
**the Lord, and**  
**his Truth.**  
**EDW. NONIS.**



A  
TREATISE,  
MAINTAINING,  
that Temporall Bless-  
ings are to bee sought  
and asked, with submis-  
*sion to the will of God,*  
as it is in the fourth  
Petition,

*Give us this day our daily  
bread. Math. 6. 11.*

**O** Vr Lord JESUS  
CHRIST, the  
great Shepherd of  
the Flocke, hath left no-  
thing unsaid or undone,  
B that

that may serve for the instruction or comfort of his people, and therefore knowing how necessary Prayer is for the procuring of the same (being his owne Ordinance) hath left them direction for that also, how it ought to be framed, with what Petitions, and to what ends, and that not onely by divers speeches and passages occasionally uttered to that purpose, but by a forme and frame of prayer purposely made to give them direction therein, commonly called, *The Lords Prayer*, containing the summe of all lawfull

lawfull petitions, and the order of them. Now these wordes are a part of the same, and containe the fourth Petition, or principall request, as they are reckoned in order; concerning outward things, or the matters of this life, very necessary to be known, for our better direction in the seeking of such matters at the hands of God. The matter then desired, according to the letter, is Bread, and that for the day; whereby is meant, all the absolute necessities of this life, as bread, or somewhat answerable unto it, is

absolutely necessary (in respect of the meanes) for the preservation of the life of man; whence the Scripture so often mentions the same as the chiefe, *Gen. 28. 20. Gen. 49. 20. 2 Kings 25. 29. Ecc. 9. 11. &c.* for that errour of super substantial conceited by some out of the originall, to apply it to the Sacrament, &c. I meddle not with it, being sufficiently confuted \* by others. By *Daily*, is meant that which is requisite for the day, or for the time present, without further solicitude: so that in summe, maintenance for life

See Mr.  
Scudder.

σήμερον,  
vel το νῦν  
ἡμέραν,  
Luk. 11. 3.



life is here desired, wherein we consider for our present purpose, three things.

1. Who may hopefully and warrantably aske outward things at the hands of God, and that is such as have first sought heavenly things of God, as their Father; from the Coherence.

2. On what termes, and by what claime they may aske outward things, and that is, onely as a gift, *Give us.*

3. In what quantity and measure those things are to bee sought, that is; such as are necessary for the pre-

sent time. *This day, &c.  
bread.*

**1. Part.** From the first branch drawn from the coherence with the former petitions, we observe, that

**Doctr. 1.** Such as have first truly sought spirituall blessings, may comfortably aske the supply of their outward wants.

When *Ezra* and the Israelites had set their faces towards Sion, and bent themselves to erect the worships of God at Jerusalem, they celebrate a Fast, to seeke a right way for themselves, their little ones, and all their sub-

substance, *Ezra*. 8. 21.

*Nehemiah*, and all the true Israelites having humbled themselves for their sinnes, before the Lord at Jerusalem, and sought for grace, then they put up their request for the fruits of the land, and temporall things which the enemies possessed, *Nehemiah* 9. 36, 37.

The Prophet *David*, a man of much faith and grace, and a great worshipper of God, doth often sollicite the Lord, for outward deliverances & mercies, and in his owne behalfe and the Churches,

puts up this petition, *That their Garners may bee full, from kinde to kinde, that their Sheep may bring forth thousands, their Oxen strong to labour, &c. Psalm. 144. 13, 14.* The like did *Iacob* and *Azur*, for their parts in their times, being both beleevers, and worshippers of God, *Gene. 28. 10. Prov. 30. 8.* And all these prayed in faith, which hath reason for it.

*Reason I*     1. Because so runne the Promises: *Sceke first the kingdome of God, and all these things shall bee added, Math. 6. 33.* The Eye of the Lord is on them that feare

feare him, upon them that  
hope in his mercie, to deli-  
ver their soule from death,  
and to keepe them alive in  
famine, Psalm. 33. 18, 19.

Such may expect it:

3. Because the hearts *Reason 2.*  
of such onely are sincere  
in asking these things, that  
they may use them to right  
ends, the others intending  
them for their lusts, which  
are therefore denied, *Iam.*

4. 3.

Reproofe of two sorts.

1. Such as wholly and *Vse 1.*  
alone seeke for earthly  
and outward matters, the  
things of this life, that they  
may have supply accor-

B 5 ding;

ding to their desires, and care for no more, nor look any higher. These as commonly they pray not at all for them, so yet if they doe, they have no promise of obtaining: because their hearts are not upright in the desires of them, there being no good end proposed, but the satisfying of their lusts; neither doth the Lord owne them as his people, but they are people of the world, whose portion is in this life, *Psal. 17. 14.* such as whose God is their belly, that minde earthly things, *Phil. 3. 19.* though these

these therefore may have & possesse outward matters, (as oftentimes they do) yet not as the fruits of Gods speciall providence, nor testimonies of his favour and grace, but as effects of his generall providence, whereby he feeds and preserves all creatures, both man and beast, *Psal. 36. 6.*

2. Such as aske in prayer, and seeke in the meanes, some spirituall blessings, as knowledge, and faith, and grace, so farre as may concerne their owne particular good, to assure them of heaven, and keepe them from hell, and so to secure them

them from evill; but not out of any true love to the things themselves, (their Hearts being upon the world) much lesse the glorie of God, the advancing of his kingdome, the doing of his will, which are the Precedents to this fourth Petition. These are but selfe-lovers, and not true lovers of God for his owne sake, and therefore have no promise of any good, temporall or spirituall, *Zech. 7. 5.*

*Use 2.* Comfort to all such as in the truth of their hearts seeke, desire, and pray for the remission of finnes, the  
fa,



favour of God, the renew-  
ing of their hearts, the ho-  
nour of Gods name, the  
advancing of his king-  
dome, &c. in the first place  
with the chiefe affection,  
as their onely choise,  
whatsoever else be denied  
them. These have the e-  
vidence of adoption, they  
may come unto God, as  
their Father, and expect at  
his hands any spirituall or  
temporall good, bread,  
food, apparell, life, good  
successe in their lawfull  
endeavours, &c. as things  
promised to such persons;  
and if they have them not,  
it is because the Lord will  
cha-

chasten them for some evil, or trie their faith, patience, and submission, or recompence it in better things, which are all blessings, and done in favour to them, having this assurance, that they shall want nothing that is good for them, *Psalm. 34.*  
10.

*Use 3.*

Exhortation, to all that desire a mercifull, and comfortable administration towards them, in outward things, to labour chiefly to set their hearts on things spirituall, to seeke the Kingdome of God, and his grace, and then

then those things shall bee supplied, whatsoever is expedient: But beware of deceit, of politicke seekings, of an earthly mind, whom God doth answer according to their heart, *Ezek. 14. 5.* Crosse then the course and custome of the world heerein, and thou shalt finde best successe.

Thus of the first branch.  
The second concernes the *2. Part.*  
title that wee have, or the claime that wee lay to outward matters, even necessities, and on what termes wee are to aske them, that is, as gifts,  
*Give.*

*Give us, &c.* Whence we learne, that

*Doctr. 2.* Life it selfe, and all outward comforts, are to bee asked and received as the free gifts of God. So *Iacob*. If God will bee with mee, and will give mee bread to eat, and rayment to put on, then &c. *Gene.* 28. 20. Also speaking to *Esau* his brother, *These are the Children which God hath graciously given thy servant; Genes.* 33. 5. *David* also asked life, and God gave it him, *Psal.* 21. 4. hee tooke his life as a gift, and how thankfully hee acknowledged that,

that, and all outward blessings else to bee the gifts of God, and to proceed meerely from his goodnesse, is abundantly expressed, 1. *Chronic.* 29. 12, 16.

Not to multiply testimonies, ( the Text it selfe being a universall and perpetuall direction in such cases ) it hath this evidence or ground, why they are so to be asked.

1. Because they are such *Reason 1*  
in their nature, and can bee no otherwise claimed of us: For even *Adam* in his innocency had them all that way, *Genes.* 1. 29.

} much

much more having forfeited all by sinne, are wee to receive them as gifts repaired by the grace of Christ. Hee that spared not his Sonne, but delivered him up for us all, how shall hee not with him also \* freely give us all things? *Rom. 8. verse 32.* therefore are so to be asked and received.

\* *καὶ ὅτι*  
*τοῦ*

*Vse* 1.

Reprooffe, of all such as lay arrogant and false claimes to the outward things they possesse, as being their owne by some merit, desert, or soveraigntie they have over them, without any relation

tion unto God at all in their thoughts or speeches: Such was that Iostie Tyrian, who boasted, how by his great wisdom and understanding hee had gotten him riches and treasures. And that Egyptian Dragon, My river is mine, and I have made it for my selfe. And such are they that attribute all to Fortune, chance, or their owne industrie, or at the best, to some secondary cause or other.

Ezek. 28. 4.

Ezek. 29. 3.

These persons, as commonly they aske nothing at the hands of God by prayer,

prayer, so seldome or never doe they returne thanks unto him for any thing they enjoy, either health, life, or any comfort else: but sacrifice to their Nett, and burne Incense to their Dragge, as the Prophet peakes, *Hab. 1. 16.* The Lord is not at all acknowledged of them, unlesse when they are crossed or hindred in their expectations, then will they bee readie to murmur and exclaime against the providence of God, as if some great wrong were done unto them, and even to blaspheme;



pheme; which whence comes it, but from their pride, that esteemed themselves the sole owners, and worthy of all things? To omit others taxable herein.

Exhortation to all the *Vse* 2. people of God. 1. To consider, and conceive a right of whom they hold all their substance, and whatsoever they enjoy, even of the Sovereigne Lord of all, of whom they have their beings, *Acts* 17. 28. 2. To aske these things at his hands, as gifts of his bountie, not merited, but freely promised

fed in Christ, leaving the manner and measure of the dispensation to his owne pleasure, who is the giver of them. 3. To returne thanks unto him for whatsoever wee enjoy, and to acknowledge his goodnesse, bee it more or lesse. So did *Iacob*, so did *David*, and so will all that are faithfull. Thus of the second branch.

3. *Part.* The third concernes the quantitie or measure of outward things, that are to bee asked at the hands of God, in prayer, and that is daily bread, necessaries for the present time:

time: Whence wee are taught, that

Superfluities are not to *Doctr. 3.*  
bee asked in prayer, but  
that which is necessarie  
for the present use. If the  
Lord will give mee bread  
to eate, and rayment to  
put on, hee shall bee my  
God, saith *Iacob, Genes.*  
*28. 20.* Bread and ray-  
ment, not delicates, nor *Vide Ter.*  
robes: usefull matters, not *Martyr in*  
unnecessary hoards. Give *locum.*  
mee neither povertie nor  
riches, (saith *Agur*) but  
feed mee with food con-  
venient for mee, *Prou. 30.*  
*8.* and when wee have  
food and rayment, let us  
be

be therewith content, as the holy Apostle exhorts, *1. Timoth. 6. 8.* setting it in opposition to the seeking of riches, and great abundance after mentioned. So here our Lord directeth us to pray for daily bread, or food for the day.

*Reason I*

I. Because superfluities are not promised, (though they are sometime dispensed) but that which is expedient to support us in livelihood, and fitnessse for our severall imploiments, *Psalme. 34. 10. Hebr. 13. 5.* I will not faile thee, nor forsake thee.

2. Be-

2. Because they are not safe, but full of temptations and snares to their possessors, *1. Timoth. 6. 9.* especially when they are greedily desired; therefore doth *Agur* desire and pray rather to be without them, *Prov. 30. 8.* giving a reason for his request in the verse ensuing.

Reproove, 1. The inordinate desires of such as are not at all contented with that competencie in outward things, that the *Lord* hath allotted the, but they lust after great abundance, affluence, and store, whatsoever they see any  
C other

*Vse 1.*

other to possesse, or whatsoever they conceive may bee possessed to advance themselves and theirs to all generations. These persons are either very confident of their power to use such things as they ought, which is a deceit too common: or else they regard not how they use them, which is the prophaneesse of too many. Howsoever, it is contrary to the rules of God, and to his appoyntment, that will have his people contented with his allowance, and such as are sensible of their owne good, submit  
unto

unto it; they that doe not, runne into those temptations and snares, mentioned by the Apostle, 1. *Tim. 6. 9.* which drowne them in perdition and destruction in the end.

2. The error and deceit of them that under the name of daily bread, and things necessary, will comprehend all such particulars, as they conceive to bee good for them or theirs; such as are health, life, libertie, peace, food, rayment, good successe in such or such a businesse, designe, or purpose; withall, charging their consciences,

ences, with as certaine a  
beliefe of obtaining those  
particulars, as of remission  
of sinnes, the grace of  
God, and salvation it selfe;  
and thereupon condem-  
ning and judging such for  
unbeleevers in that be-  
halfe, as obtaine not by  
prayer all, or any of those  
particulars so conceived  
to be good, expedient, or  
necessary for them. A-  
gainst which error, (be-  
cause there is need) I in-  
tend to lay before you  
some Arguments, and  
grounds out of the Word  
of God, as well to rectifie  
the Judgements of those  
that



that erre, as to comfort  
such as are unworthily de-  
jected; but not to main-  
taine, or side in a quarrell,  
much lesse to reproach a-  
ny mans person, which is  
far from me.

Thus then I reason:

*Those promises that* *Argument I.*  
*have implied Condi-*  
*tions in them, cannot*  
*absolutely bee relied*  
*upon, or expected, for*  
*our faith is grounded*  
*on the promises.*

*But the promises of out-*  
*ward things (although*

necessary) are such.  
Therefore they are not  
absolutely to be rely-  
ed upon, or expected.

This appeares in two  
Cases.

I. Of Chastisement,  
when the Lord will visit  
any of his people for their  
finnes; for then doth hee  
strip them of their out-  
ward comforts in part, and  
sometimes wholly unto  
death: The former ap-  
peares in all the correcti-  
ons of the faithfull; the  
latter, in that example of  
the Jewes, *Lament. 4. 4.*  
where

where the parents & children both dyed through extreame famine. Yet are they not charged to want faith for this, so much, as but humiliation & repentance: and who wil beare any correction at all at the hand of God, if by his Faith hee may presently remoove it from him? And how can that bee a signe of unbeliefe, that doth most accompany beleevers, and is a speciall testimony of Gods love? *Revel. 3.9.*

2. Of Probation and Triall, when God will prove and try the patience

C 4

and

and obedience of his servants: For in that case, they that have beene endued with most faith and grace, have been brought to the greatest exigents, and wants, as in *Hebr.* 11. 37. they were destitute, afflicted, and tormented, &c. 2. *Corin.* 11. 27. *Paul* was pinched with hunger and thirst, with cold and nakednesse; and *Luke* 16. *Lazarus* was in extreame povertie and dyed: yet these were full of faith, and of the spirit of God. [ To which that of *Iob* may bee added. ] Now who would endure these  
trialls

trialls and distresses, if by faith and prayer hee may remove them? Or with what Warrant can they absolutely pray against them, seeing they have no promise that they shall be spared? or how can Patience have her perfect worke without them? or Faith her crowne and reward promised on that Condition? Therefore the promises of outward things have Conditions implied to the people of God, and are not absolutely intended.

*Explication.* When I say that the promises of

temporall things have implied conditions in them; I doe not deny that there are any conditions expressed concerning those things: for it is plaine that there are, *Levit. 26.* the whole Chapter being full of the Conditionalls, *If.* So *Deuter. 28. 1, 15.* and *Isai. 1. 19.* *If yee consent and obey, yee shall eat of the good of the land, &c.* But that such promises as run generally, and seeme to be absolute, without limitation or reservation, (of which there are many, *1. Timoth. 4. 8.*) have yet in regard of the particular

particular persons and benefices, certaine conditions implied, and reservations to the will and pleasure of God, in regard of correction or triall, whereunto all his people are to submit and subject their wills and desires, which is their obedience, wherein by a secret act of recumbencie they rest upon the goodnesse of God, and his gracious promises & providence, that all shall bee for the best, howsoever they have not every particular benefit they desire, and thinke expedient for them or theirs. And this.

See Mr.  
Goodwin  
Remaine of  
Prayers,  
pag. 51. &c.

this is that which I meane  
by conditions implied.

Whereas then the *Temporarie* insulteth in his  
great victorie gotten out  
of the word [*implied*] as  
arguing, that in no place  
conditions are expressed:  
it is very vaine, the pro-  
position being directed  
unto Gods administration  
in particular, to his seve-  
rall servants, according to  
his will, which in that  
regard is secret to him-  
selfe, and not revealed but  
by experience: for who  
knowes which of his ser-  
vants, (even of the most  
faithfull) the Lord may  
trie,



trie, with the want of outward things, as the Martyrs, *Iob*, *Lazarus*, &c. notwithstanding the promises of temporall blessings in the generall: which shewes that God hath not confined himselfe to one onely way in dealing with his people, concerning those things, but reserved cases to himselfe, as of correction or tryall, which to seeke to crosse, by an absolute and peremptory kind of praying for outward things, what is it else, but a tempting of God, a beating off (as faire as in us lyes) of his

his most usuall and profitable dealing with his servants, and so an unfavoury sacrifice unto him. In that respect therfore they have conditions implied, as I say. Otherwise, I need not (as hee thinkes) runne to the word [*Implied*] for theker, seeing there are conditions plainly expressed, *Levitic. 26.* as before. And heerein I wish the Reader to observe the foolish reasoning of the *Temporarie*, who to disprove conditions implied, granteth conditions expressed, yet intending the contrary; For these

these are his wordes :

“ You know and must

“ needs confesse, that the

“ Lord made absolutely

“ to his people *Israel* pre-

“ cious promises, *Levit.*

“ 26. *Dent.* 28. In which

“ promises there is no

“ condition implied. It

“ is true indeed, those

“ promises were made

“ upon condition of obe-

“ dience, &c. but the con-

“ dition lies on their part;

“ Gods part is absolute,

“ &c. *pag.* 32. 33.

I suppose these words

need no other confirmation

than themselves. The pro-

misses were absolute on

Gods.

Gods part, the condition lyeth on their parts, *if thou obey*; as if the Lord had made a covenant with himselfe, and not with men: and as if there bee conditions put in the promises to bee performed, the same were not conditionall upon the performance to bee made good or not. Else there are no conditionall promises at all, but all must bee absolute, & absolutely performed; and doubtles whatsoever the Lord hath absolutely promised, shall bee absolutely performed. His long Discourse  
then

then of the finnes and punishments of the Israelites, is but against himselfe, and his owne assertion, which I note the rather, because of his insolent and reproachful tauntings in that place against me, and my preaching, as if it were Poperie, and what not?

For in that they lost temporals thorough their disobedience, it shewes the promise to be conditionall.

To my Instances, hee pretendeth, First, that I have mistaken their opinion in speaking onely of Faith, whereas they include repentance also, and love. Whereunto I answered, that in their scandalous practise in the Countrey,

Such was  
the generall  
complaint  
to mee.

trety, the whole burthen was put upon Faith and beleeving generally: But this man steps in to refine the matter, and joynes many other things as included, which yeelds him much matter of discourse, and so of evasion in a mist of many words. All which was framed since the Sermon, of purpose (as I conceive) to hide the shame of their opinion: therefore hee printeth that before my arguments, which should stand after them.

To the second instance hee answeres, that those things, which Saint *Paul* and

and the Martyrs suffered  
were blessings, because  
persecution is a blessing  
not to bee prayed against,  
&c. pag. 23. 36, 67. To  
which I briefly reply, that  
persecution in it selfe, and  
it's owne nature conside-  
red, is no blessing, but a  
mischiefe rather and mi-  
sery, an evill to be prayed  
against; and the contrary  
much to bee desired, as  
plainly appeares by *Psal.*  
74. wholly, *Psalms* 122. 6.  
1. *Tim.* 2. 2. *Actes* 8. 3,  
4. compared with Chap.  
9. 31. Therefore is the  
*Temporarie* pitifully out,  
and takes \* one thing for

\* The ad-  
junct for the  
subject.

an-

another; as because the persecuted are blessed, & that it is a blessed thing to suffer persecution for the name of Christ, therefore persecution it selfe were a blessing. As if because such as are slandered, reviled, tortured, racked and tormented for the sake of Christ, are blessed: therefore slanders, revilings, racks, tortures and torments, are blessed things in themselves; which if they be, then are they not only not to be prayed against, but to bee prayed for, and desired. Thereupon is hee  
mistaken



mistaken in the Martyrs, that refused not deliverance, because persecution is a blessing (as hee affirms) but because the Conditions were not such as they could consent unto, else had they persecuted themselves. Howsoever to the poynt. Seeing persecution brings the want of outward things, and that be a state, whereunto the Lord doth often call his people: to pray absolutely against all outward wants, and for outward benefits, putting the fault upon impenitency or infidelitie, if wee have them

For they  
were offered  
deliverance,  
if they  
would have  
forsaken the  
truth.

them not, how weake a  
practise is it? for it is the  
same in this, as in other  
states of affliction, all are  
blessed to the faithfull,  
*Psal. 94. 12.* neither hath  
hee any reason to single  
out this from other cases,  
but that hee would make  
matters come in to his  
owne way, without any  
ground of Scripture at all.  
Else hee would have an-  
nexed some answer to the  
instance of *Lazarus*, [and  
the Story of *Iob*] which  
are against him in his opi-  
nion directly, therefore he  
slides by them. As for  
the buffetings of *S<sup>t</sup> Paul*  
by

by Sathan, wherein his prayer in the particular was not granted, \* hee answered likewise, that Saint Paul had no Warrant to pray against those temptations, being nothing else but Originall sinne, which if hee had been delivered from, then he should have had no need of Christ. It is a marveilous thing, that any man should dote upon such opinions, or others admire him for them. But to proceed.

\* In private conference.

A crary passage many wayes, &c. against the first Petition of the Lords Prayer.

*The second Argument.*

Such things as are ordinarily denied the best  
and

Argument 2.

and most faithfull  
servants of God, and  
accompany not their  
cōdition here, cannot  
be absolutely prayed  
for, or expected, nei-  
ther wil that procure  
them; for that were  
to crosse his Provi-  
dence.

But these matters are  
so, as is rehearsed.  
Therefore, &c.

This appeares by two  
Testimonies.

1. Of Saint James, chap.

2. 5.

2. 5. God hath chosen the poore in this world to bee rich in faith, and heires of his Kingdome: Rich in faith, and yet outwardly poore; the abundance of faith then helps not their povertie.

2. Of our Savior, Math. 25. 35. I was hungry, and yee fed mee not; thirstie, and yee gave mee no drink; naked, and yee clothed mee not, &c. Whereby it appears, that some of the members of Christ shall bee poore and distressed, wanting necessaries, in all times, to the end of the world: neither are these  
D taxed

taxed for want of faith at all, nor yet doth the Lord faile of any of his promises to his servants, much lesse by a continual course, therefore are they denied, &c.

*Explication.* When I say that outward things are ordinarily denied to the servants of God, I intend such an administration in all ages and times towards some, and that not a few of them, so that it is no extraordinary matter, nor limited to some times and ages onely, and this the instances prove. For when *S<sup>r</sup>. James* saith,  
bxxxi God

God hath chosen, &c. Hee  
 meaneth, that in his eter-  
 nall counsell hee made  
 choice of such more than  
 of others, not for their  
 poverties sake, but accor-  
 ding to his pleasure, not  
 utterly excluding others,  
 but for the most part,  
 shewing, and manifesting  
 his Grace towards these  
 in every age, whom hee  
 calleth Poore, not because  
 they have not affluence  
 and abundance, but (as  
 the Originall word im-  
 porteth) scarce things ne-  
 cessary, without help and  
 supply from others, which  
 cuts off the answer of the.

*Non quod  
 omnes, sed  
 quod plures  
 pauperes,  
 quam divi-  
 tes hujusmun-  
 di elegerit  
 Deus.  
 Parum in lo-  
 cum.*

*Πτωχός  
 significat  
 mendicem, and  
 more than  
 πτωχός  
 pauper.*

Πτοχός  
 ὁ πτωχὸς τῆς  
 ἐστὶ μὴδὲ  
 ἔχοντα  
 τὸ πῦρ  
 τοῦ ζῆ  
 ἀλλ' ὁ μὴδὲ  
 ὁ ἀριστο  
 φανὴς Πι  
 τῶν, αἰ. 2.  
 scē. 5.

*Temporarie*, holding those  
 poore to be such as have  
 all things convenient, on-  
 ly Riches and Braverie  
 excepted. (unlesse hee will  
 grant a contradiction in  
 his answer; which is no  
 strange matter with him)  
 and this is by an ordinary  
 dispensation and course in  
 all times and ages; whenot  
 it is, that I say, that out-  
 ward things accompanie  
 not their condition here;  
 that is, necessarilie, but  
 that they may often want  
 them.

And this may sc̄ve also  
 to confirme the second in-  
 stance, out of *Mat. 23*.

For



For if some of the most faithful members of *Christ* want not things necessary in every age, how shall that be the triall of all the rest that did not relieve them, or the contrary in them that did, seeing our Lord sets it downe, and proclames it for a general Triall at that great day? Whereas therefore the *Temporarie* demands, if this be granted, that many of the Saints shall want necessities, what will follow? I answer, this will follow, That Temporall necessities do not necessarily accompa-

His mystical interpretation of the place, doth not overthrow this Collection from the literal sense, which all acknowledge.

nie the state of the faithfull in this life, neither is it through want of faith or repentance that many of them have them not (as hee affirmes) but they may abound in faith and grace, and excell them that have them, (CHRIST JESVS putting himselfe in their persons, and in that verie condition:) and ther-upon, that the promises of Temporall things, are not so absolute without some conditions implied, else they should absolutely be performed to all the faithfull, the Lord being most true in the performance

mance of all his promises. And that then the faithfull themselves are not in that peremptorie manner to require them in Prayer, and to expect them so, as that either the Lord must be unjust, if they be not granted, or they wanting in faith and grace that obtaine them not, which is the point in controversie; and then his opinion is verie unsound, and his practise audacious and unwarrantable, on the termes hee maintaines it. How fearefull then is that Passage of his, that if any say they have Repentance,

*I use his  
owne lan-  
guage. page.  
22.*

D 4      Faith,

Faith, and Love, and misse  
of the very thing faiched  
in Praier: they make God  
a deceiver, because hee  
never gives the one with-  
out the other.

The third Argument.

*Argu-  
ment 3.*

*That which did never  
put any certaine dif-  
ference betweene one  
and another in out-  
ward things, is not the  
absolute condition of  
those things, for that  
cannot stand.*

*But Faith and Grace  
did*

did never put any certaine difference between one and another in outward things. Ergo, is not the absolute condition of those things, nor annexed unto them.

This appeares by two places.

First, Eccles. 9. 2. *All things come alike unto all, and there is one event, to him that feareth GOD, and to him that feareth him not, &c. And no man knows love or hatred by all that is*

D 5

before:

*before him, ver. 1.* Which would not be so, if there were any certaine bettering of the outward estate by Faith and Grace.

Secondly, *Math. 5. 45.* Your heavenly Father maketh his Sun to rise on the evil, & on the good; and sendeth Raine on the Iust and on the Vnjust. So that the verie same dispensation in outward things, belongs to one as to another, and there is no difference; Which providence doth interpret the promises concerning these things.

*Explication.* When I say that Faith and Grace doe

doe put no difference betweene one and another in outward things, my meaning is (according to my words) no externall difference, that a believer shall certainly better his outward estate by his Faith, and an unbeliever infallibly hurt his outward estate and condition by his unbeliefe, so that one may be knowne from another, by their thriving or not thriving in the world, that the Children, Corne, Cattle, Ground, and Possessions of the one, shall be ever more prosperous than the other, which  
was.

The inter-  
nall I ac-  
knowledge  
in a Letter  
to him.

was my Illustration in my Sermon. For this is so contrarie to the Scriptures, and all experience, that it is a very shamefull thing to affirme it. Yet, if outward things were necessarily annexed to faith, it must be so, and such blamed for unbeliefe with whom it is otherwise, which were to condemne the generation of the righteous.

In regard of  
their fruiti-  
ness.

Whereas then the *Temporarie* produceth divers promises out of the Scriptures of the olde Testament, containing blessings belonging to the righteous,



ous, and their seed; and  
on the contrary, many  
threatnings to the wicked  
in that kind: hee should  
have done well withall, to  
have answered those que-  
stions, and resolved those  
Cases, that troubled *Iob*  
and his friends, the Pro-  
phet *David*, and *Ieremie*,  
about these matters; the  
former uttering his com-  
plaint thus: *Wherefore doe*  
*the wicked live, become old,*  
*and are mightie in power?*  
*Their seed is established in*  
*their sight, and their off-*  
*spring before their eyes.*  
*Their houses are safe from*  
*fear, neither is the rod*  
*of*

of God upon them, &c. Job 21. 7, 8. The other thus confessing: *My feet were almost gone, my steps had welnigh slipt: for I was envious at the foolish, when I saw the prosperitie of the wicked. There are no bands in their death, but their strength is firme, they are not in trouble as other men, neither are they plagued like other men. All the day long have I beene plagued and chastened every morning, &c.* Psal. 73. 3, 4. &c. *Jeremy in this manner expostulating with the Almighty: Wherefore doth the way of the wicked prosper?*

*per? Wherefore are all they  
happy that deale very trea-  
cherously? Thou hast planted  
them, they have taken root,  
they grow, they beare fruit,  
Jerem. 12. 1. 2. He should  
have resolved these ca-  
ses, and shewed how this  
could stand with the pro-  
mises of outward blessings  
to the faithfull, and the  
contrarie to the wicked,  
and then hee had done  
something: But this, ei-  
ther through ignorance  
hee passeth over, or else,  
purposely, because it made  
against him, hee passeth  
by in silence. Neither  
could hee say any thing to*

*Iob*

*Job* or *David*, if hee had  
beene with them (accor-  
ding to his owne way) in  
those cases, but that there  
was a Plague in their  
hearts, and they wanted  
Repentance, Faith, or  
Love, else it had beene  
otherwise with them, and  
so hee might have gone  
amongst *Job's* miserable  
comforters, of whom hee  
complaines, *Job* 16. 2..

But it is evident out of  
those testimonies, and the  
like administration in all  
times; that faith and grace  
doth not make or disco-  
ver any certain difference  
betwene one and ano-  
ther.

ther in outward things to  
bee knowne by, but that  
the most faithfull may be  
in deepe aduersities, while  
the wicked prosper and  
flourish. Concerning then  
those temporall promises  
under the Law, upon con-  
dition of obedience, it is  
evident that they were  
part of the Pedagogie of  
the Jewes, to traine them  
on, and allure them to be  
obedient to the Law of  
God, as also to lead them  
to the consideration of  
better things, as the milke  
and honey, the corne, the  
wine and oyle of the land  
of Canaan also were.

Whereas

ὅτι κρείτ-  
τονον ἐπι-  
γαλίας νο-  
μοθε-  
τηται.

Hebr. 8.6.

So Calvin  
on Heb. 1. 2.

Whereas now under the  
Gospell wee have a bet-  
ter Covenant, established  
upon better promises, the  
spirituall blessings of the  
kingdome of Christ, re-  
mission of sinnes, peace  
of conscience, the Holy  
Spirit, with the graces  
thereof, and the everla-  
sting rest to come. And  
for those temporall pro-  
mises, they may bee ap-  
pendices to the Covenant,  
in as much as Christ is  
made Heyre of all things,  
and so doe most properly  
belong unto the faithfull:  
yet seeing none are per-  
fectly obedient, and the  
Lord

Lord doth direct and order all to the everlasting good of his people, therefore neither under the Law heretofore, nor now under the Gospell were those temporall benefites necessarily conferrd upon the just, but their faith and patience were exercised and tryed with the want of them, more or lesse, according as it pleased the Lord to single out any of his servants, (as he hath done many) thereunto; and that without either breach of promise in God, or want of faith and grace in his servants  
and

and people: so that although the blessing doe belong truly to the faithfull and their seed, according to the Scriptures, yet the outward benefits themselves in particular, are not ever so bestowed upon the believers, as that thereby they may certainly be knowne and distinguished from others, the Lord reserving that in his owne power, to deale according to his holy pleasure and will with his owne, having alwayes in store better things for them, than he doth at any time deny them.

My



My Instances produced  
for the prooſe of what I  
aſſume, the *Temporary* la-  
bours to put by with his  
Interpretations, as of *Ec-  
cleſ. 9. 2. All things come  
alike to all, &c.* which hee  
would have to bee the  
judgement of the world,  
only recited by *Salomon*,  
but not approved of, that  
the world doth ſo thinke  
and ſpeake, that all things  
come alike, and there is  
one event; but it is not ſo  
indeed, this being an evill  
under the Sunne, ( which  
*Salomon* ſaw ) that men  
thinke, and ſpeake ſo, ma-  
king that a paralell unto  
it,

it, in *Malac.* 3. 13. Your words have beene stout against mee, in that yee say, it is in vaine to serve God, &c. Wherein 1. he walks alone, having no Expositor to concurre with him, or assist him in that sense (that hee knew) as hee confessed in a private Letter.

See Eccles.  
2. 14, 15.

2. Hee runnes directly against *Salomons* intendment, and overturnes the coherence with the former words, and the drift of the place, which is to shew, that the persons and workes of good and bad, are so under the power and

and providence of God,  
and ordered by him, that  
no man was certaine to  
better his outward estate  
by his obedience, & righ-  
teousnesse, but that the  
same event in outward  
things might befall him,  
that befell the wicked and  
ungodly, which is an e-  
vill under the Sunne, that  
is, one of those grievan-  
ces, that in this world de-  
nyed any perfect happi-  
nesse to the just them-  
selves; in as much as all  
their obedience could not  
secure them from the  
common evill events of  
the ungodly, but that all  
things

things came alike to all,  
and no certaine difference  
did outwardly appeare be-  
twene them, in life, or in  
death. Which is confir-  
med by that pertinent  
place to this purpose, chap-  
ter 8. 14. *There be iust  
men to whom it happeneth  
according to the work of the  
wicked, and there be wicked  
men to whom it happeneth  
according the worke of the  
righteous.* A wicked man  
may be visited with Fa-  
mine, Pestilence, or the  
Sword, so may the righ-  
teous: an ungodly person  
may be crossed and affli-  
cted in his person, off-  
spring,

spring, estate, and name,  
so may the most godly  
and faithfull: The holy  
Scriptures are full of ex-  
amples; as in *Iob*, *David*,  
*Hezekiah*, and many o-  
thers, for as died *Saul* and  
*Ahab*, so died *Jonathan* and  
good *Iosiah*. As for that  
place then in *Malachie*,  
it containes nothing but  
the evill consequence and  
use that some men made  
of the prospering of the  
wicked, and the afflictions  
of the just. As if there-  
fore it were in vaine to  
serve God, and there were  
no profit at all in it, either  
here, or hereafter: which

See Whom  
Christian  
Synagogue.  
lib. 2. cap. 5.  
fully of this  
point.

hna

E

very

Or of A-  
saph as some  
thinke.

very Temptation assaulted the heart of *David*, as hee confesseth, *Psal. 73. 13. Verely I have cleansed my heart in vaine, &c.* But hee was satisfied and resolved to the contrary out of the word of God. All which doe plainly prove the point in hand, that outward blessings or benefits are not necessarily and infallibly annexed to faith, and to the faithfull, for the fruition of them; and so the contrary to unbelievers (as the *Temporarie* would have it) to difference the one from the other.

And

And concerning that other testimony taken from *Math. 5. 45.* Hee labours to avoid it, by shewing, that the outward benefits the faithfull enjoy, they have by promise through Christ, but the others not so; whereas that is no part of the Question, how, or by what claime either of them have these things, but that they have them: neither of the internall difference that faith and grace makes between one and another, which no man doubteth of, but the externall difference in outward things, whether that

be certaine, as thereby to difference the good from the bad, which is the point controverted, and this not onely the former instances disprove, but this testimonie, confirmed by common and daily experience; in that the evill, and the good, the just, and the unjust are equally partakers of the benefit of Sun and Raine, with other generall effects of Gods gracious providence and goodnesse, as our Saviour there reasoneth; which I say, therefore doe belong to all, that is, that by a generall dispensation

*Musculi in  
locum. Quare  
Deus non  
discriminat  
inter bonos  
& malos.*



tion all are partakers of them.

And thus I conclude, (not to trace him further in his wandrings,) that the promises of outward things are not so absolutely made unto the faithfull, as that by the fruition of them, they are certainly differenced from others: and that the Lord must bee unjust, if hee deny these things unto his servants, upon their Praiers, or they wanting in faith, or some necessary grace in themselves, which is the maine opinion of the *Temporarie*. So to proceed.

## The fourth Argument.

Argument 4.

That which the Lord Jesus and his Apostles did pray for, or against conditionally, is so to be done of us: for wee are bid to follow their Examples, and to try our Spirits and Practises by theirs, and not theirs by ours.

But our Lord and his Apostles did so. Ergo.

This

This is proved by two places.

First, *Luke 22. 42. Father, if thou be willing, let this Cup passe from mee, yet not my will, but thine be done.* Here is the deprecation of an outward evill, not absolutely, but with submission to the will of God.

Secondly, *Rom. 1. 10. Making request, if by any meanes, I might have a prosperous journey, by the will of God to come unto you.* Here is an outward benefit; yea, somewhat more (a service to the  
E 4 Church.)

Church) desired with submission to Gods will. And *St. James* layes downe a rule for all to follow in such cases. Yee ought to say, *If God will. Iam. 4. 15.* What is it then to teach that wee ought not to say, *If the Lord will*, but directly to crosse the word of God?

*Explication.* The Argument is grounded upon the examples of our Saviour Christ, and the Apostles, in a morall dutie, that concernes all Christians in all times to practise; that is, prayer unto God, and submission therein

in to his will: In which  
cases wee have Comman-  
dements given us in the  
Word, to follow their  
steps, and to doe as wee  
have them for examples.  
*For I have given you an  
example, that yee should  
doe, as I have done to you,*  
John 13. 15. *Leaving us  
an example, that we should  
follow his stepps,* 1. Pet. 2.  
21. *See yee Followers of  
mee, as I also am of Christ,*  
1. Corin. 11. 1. *To make  
our selves an ensample to  
you to follow us,* 2. Thess.  
3. 9. *Those things which  
yee have both learned, and  
received, and heard, and*

E 5,

scene.

*scene in mee, doe.* Phil. 4.  
9. Wherein Examples in  
morall duties, are propo-  
sed for imitation, especi-  
ally those perfect pat-  
ternes of him, who did  
no sin, neither was guile  
found in his mouth, 1. *Pet.*  
2. 22. This being the Di-  
vinitie that I have lear-  
ned, That in matters pe-  
culiar to his Office of Me-  
diatorship, as to bee a sa-  
crifice for sinne, to make  
atonement, to present our  
prayers unto God: or pe-  
culiar and proper to his  
divine nature and power,  
as to walke upon the wa-  
ter, to raise from the dead,  
&c.

The gene-  
rall Ortho-  
doxe Do-  
ctrine of the  
Church of  
God.

&c. Wee neither are cal-  
 led, nor yet is it in our  
 power to imitate his acti-  
 ons: but in matters of mo-  
 rall obedience; as in Pa-  
 tience, Humility, Meek-  
 nesse, Love, Submission  
 to the will of his Father,  
 his example and patterne  
 is proposed, and recorded  
 for our imitation and pra-  
 ise; and of this nature is  
 the point in question.  
 Which I therefore pro-  
 pose not indefinitely;  
 as to say, that That which  
 our Saviour Christ did in  
 generall (without limita-  
 tion) is to be done of us:  
 But what hee did in this  
 matter

See Christi-  
 an Syna-  
 gogue. lib. 2.  
 cap. 5.

Vide Ame-  
 sum in 1.  
 Petri. cap. 2.  
 ver. 21.

matter of Praier being a Morall duty, and so likewise the Apostles. Which to say, is a doctrine fit to bee spewed out of the Church (as the *Temporarie* doth in his answer) how beastly and blasphemous is it? And for the ground of his speech, that we are to live by rules and precepts, and not by examples, that being a Pillar of the Church of *Rome*, it is even as vaine. For are wee not commanded to follow the examples of Christ, in those things, as before hath been shewed? Which generall command

*Exemplum  
Christi, off  
praxi the-  
logia, ibid.*



maund comprehends all particulars, of that nature, that they need not bee mentioned, as the *Temporarie* foolishly requireth; neither is this any Pillar, especially a chiefe Pillar of the Church of *Rome*, (as hee speaketh) to imitate our Saviour Christ, and the holy Apostles in Morall duties, and matters of obedience, for then they would have better Pillars to support them, than we know they have any. It is well spoken for them, but simply for himselfe, who condemneth all the Churches  
of

of Christ, as no Churches, for not imitating those first patternes of the Apostles, and their examples in those times (as hee elsewhere alleageth.) Therefore herein I teach no Will-worship, nor Idolatrous action, nor any thing tending that way: but what is warranted by Scripture, and backt with reason. *Exempla enim nihil sunt aliud, quàm generalis doctrinae, & regularum universalium specialia symbola.* Our Saviour himselfe confuteth the Pharisees, and defendeth his Disciples partly by examples.

*Kock: de lo-  
cu commun.*

pag. 281.  
See Perkins  
in Math. 6.  
pag. 328.

amples. *Mathew* 12. 3.  
*S<sup>t</sup>. Paul* proveth and confirmeth the greatest Article of our faith, by an example. *Rom.* 4. 22, 23.  
The holy Scriptures oftentimes recommend unto us, the examples of the Patriarcks, the Prophets, the Martyrs, as patternes for our imitation, to follow them. *Heb.* 11. &c.  
Therefore how rude is this man to reject the examples of Christ himselfe, and the Apostles, with such foule language as hee doth? But hee hath somewhat to say against the Proofes.

I. That

1. That Prayer of our Saviour (he saith) was extracted from him ; the horriblenesse of the punishment for mans sinne retaining for a time , the whole humane mind , untill his Divinitie raised him up againe; after which hee spake after another manner , as *Matthew* witnesseth , alledging the testimony of a namelesse author , that it was *Neguaquam iusta precatio*. Christ knowing full well that hee must die , &c. Whereunto I answer, that is certaine , that our Lord did never any sinfull action ,  
neither.

neither was hee subject  
 with *Moses* to speake un- Psal. 106.  
33.  
 advisedly with his lips  
 through distemper: Nor  
 was his Humanitie ever  
 tainted or overcome with  
 any sinfull perturbations, Vide Melan-  
thon: De  
Passione  
Christi per  
Pascham.  
pag. 282.  
 or impotent Passions, as  
 either to desire, or to utter  
 things unlawfull or evill,  
 that none might imitate:  
 therefore, howsoever his  
 agonie was very great, Christi tre-  
pidationes  
non faciunt  
similes nostras.  
ibidem.  
 and the Humanity did that  
 which was proper unto it,  
 seeke the diverting of an  
 evill, if it might be, yet  
 withall, at the same instant  
 hee doth advisedly and  
 holily submit himselfe to  
 his

his Fathers will therein, without any reluctancie at all, being one entire action. How suspitiously and dangerously then doth the *Temporarie* handle this Praier, as if it were some unadvised speech, and fall of the Humanitie, out of which the Divinitie recovered him againe. For the defence wherof he would make one Evangelist to contradict another, and citeth a namelesse Author, saying, that it was *Nequaquam iusta precatio* (a speech that had need be warily understood) and all this to explode this example

Or rather to  
be abhorred

ample from imitation,  
and so to establish his er-  
rour.

But for the clearing of  
all this, I thinke it fit to  
produce the judgement of  
a godly learned Author  
on the place, speaking  
thus: *Attamen ut libe-*

*retur petit, unde colligi-*  
*mus, &c.* “ Yet hee

“ desireth to bee freed.

“ Whence wee gather,

“ that it is lawfull for us

“ to deprecate those e-

“ vils, that are approa-

“ ching: For if it be natu-

“ rall to grieve for them,

“ then are not they to be

“ condemned that desire

“ to

It is the  
collection of  
most Wri-  
ters.

“ to be freed from them.  
“ But herein, the mode-  
“ ration or correction  
“ that Christ doth use is  
“ diligently to bee mar-  
“ ked, when hee addeth,  
“ *Yet not my will, but thine*  
“ *be done*: In which say-  
“ ing, hee asketh that,  
“ which hee teacheth us  
“ to aske, *Thy will be done*  
“ *in earth, as it is in hea-*  
“ *ven*. This therefore  
“ may be a rule to us of  
“ all our Praiers, concer-  
“ ning things of this life,  
“ wherein it is not cer-  
“ taine to us what the  
“ Lord would have to be  
“ done. And such are too  
“ bold



“ bold and confident, as  
“ will undertake to pre-  
“ scribe unto him, on  
“ whose sole pleasure we  
“ depend, and all ours.  
“ This being the reason  
“ why the Praiers of ma-  
“ nie are not heard, be-  
“ cause they are bold, not  
“ so properly to pray,  
“ as with a kind of autho-  
“ rity to command, and  
“ to prescribe unto God  
“ what they will have to  
“ bee done for them.

*Gaulther* in *Luke* 22. 42.

Which one testimonie  
might be sufficient to end  
the Controversie, were  
the Adversarie reasona-  
ble,

ble, but hee hath more to say.

2. That of *Rom. I. 10.* doth shew the desire *S<sup>t</sup>. Paul* had to come to them, but hee had no promise of God, that hee should come to them, and therefore it's no marvell that hee puts in an [*If,*] as any one must doe, when hee asketh what God hath not promised, &c. To which I answer. I. That herein I cannot but marvell at the daring spirit of this man, that in the former Proof, doth little better than taxe the LORD *JESVS* himselfe of some fall

fall and fault in his conditionall Praier: And here hee accuseth the holy Apostle for praying (and that very often) for such a thing as for which hee had no promise that hee should be heard.

Without  
ceasing al-  
waies, ver. 9.  
xxxviii.

There is no marvell (saith hee) though hee doubteth, seeing hee had no promise, &c. For, whatsoever is not of Faith is Sin, and where there is no promise at all, there can be no faith. Therefore those frequent praiers of *S. Paul* were offered up without faith, and were sinfull Praiers, by his opinion,

Page 15.

nion, who elſewhere affirmeth, that faith and doubting are ſo contrary, that *eodem inſtanti*, they cannot ſtand together; and that the word [*If*] ariſing from thence, doth ſtand betweene God and us, as a cloud. This is his arrogant cenſure of the Apoſtles prayers.

2. I would demaund of him, or any that hold with him, whether Saint *Paul* had not as much ground of aſſurance, and as certaine a promiſe, for his comming to the *Romanes*, as the *Temporarie*, or any other have of any par-

particular Temporall benefit they aske at the hands of God, for the promises run onely in generall. It is not said of any particular person, that hee shall have this or that particular Favour, Benefit, or Request, but in generall onely, and all this *St. Paul* had. For as a Believer hee had the promises of thole Temporall benefits that were necessarie for him; as an Apostle hee had a speciall promise from Christ of assistance in Preaching the Gospel to the *Gentiles* (of which the *Romanes* were part)

F

part)

part) *Act. 26. 17.* As  
an earnest Petitioner for  
this particular favour, (be-  
ing more necessarie than  
any Temporall matter,) hee  
had as much, and far  
more promise of audi-  
ence, than any *Temporary*  
believer hath of any Tem-  
porall benefit that he con-  
ceives to be good for him.  
And yet had hee no pro-  
mise for what hee asked.  
What promise then hath  
the *Temporary* for all his  
Temporals, whereof hee  
is so confident? But what  
if the Apostle had a pro-  
mise from God, and a  
particular assurance of his  
comming

comming to the *Romanes*?  
for it is certaine that hee  
had a promise of com-  
ming to *Rome*, *Act. 23.*  
*11.* and before that hee  
was assured of it, *Act. 19.*  
*21.* And when hee wrote  
the Epistle hee was con-  
fident in it, *Rom. 15. 24.*  
Where then is the truth  
of the *Temporarie*, in say-  
ing that hee prayed for  
that, for which hee had  
no promise?

Which practise else-  
where, hee calleth bab-  
ling, in two places, *Page*  
*10. & 57.* Doth it not  
rather appeare herence,  
that in all our underta-  
kings

kings wee are to have dependance upon God, and to wait upon his will, resigning our selves to his good pleasure, and therefore in our prayers either expressly, or implicitly to desire (as the Apostle doth) by the will of God to doe this or that worke, to have this or that benefit from him, to make our journeys prosperous, &c. (as the word importeth :) and not as the *Temporary* proudly teacheth, *Give me this, and give me that,* for I know it is good for mee : which kind of language wise Parents would not

ἐὺ πορεύσθαι.  
οὐ μόνον.  
As we say,  
A good  
journey.



not allow in their children. Doubtlesse, it argues not a little arrogancy in this man, to quarrell so with the words of the Apostle, desiring by the will of God to have a prosperous journey to the *Rommes*. May hee not as well alter the third *Petition*, and say not; *Thy will be done*, but *Our wils be done*, in our prayers? for it tends unto it apace. But he goes on further yet.

3 That of Saint *Iames*, *Ye ought to say, If the Lord will*, is intended onely against those vaine boasters, who would perem-

ptorily say, *We will goe to  
such a Citie, &c.* seeing  
no man knowes that hee  
shall live a day, but to re-  
ferre it to prayer for tem-  
porall necessities is a  
grosse abuse, seeing Saint  
*James* speakes of *Saying*,  
and wee of *Praying*.

For answer whercunto,  
I say, that Saint *James*  
speakes not, onely of say-  
ing, neither is it the say-  
ing or not saying of those  
words simply, that hee in-  
tendeth, but the reproofe  
of the arrogant confi-  
dence, and groundlesse se-  
curitie of such, as if their  
lives and actions had been  
in

So Calvin on  
the place.

in their owne power, and  
all at their owne dispo-  
sing, would without any  
acknowledgment of God,  
or dependance upon his  
providence, confidently  
undertake all their acti-  
ons, neither in heart con-  
ceiving, nor in words ex-  
pressing any submission at  
all to the will of God, or  
dependance on his pro-  
vidence: Against both  
which evils doth the A-  
postle inveigh, teaching  
men as wel in their hearts  
to acknowledge, as by  
their tongues to confesse  
their relying wholly upon  
God, and dependance up-

on his will, in all their designs & purposes: which thing hath such relation to Prayer, as that the one cannot stand in truth without the other, neither are they ever severed in practise; for hee that doth truly acknowledge the soveraigntie of God in all things, and his absolute power over him and his actions, will also by earnest prayer seeke his grace and favour, to dispose of him in mercy for the best, considering his owne unworthinesse of any good. And seeing the counsell and purpose of God is unknowne

My times  
are in thy  
hand. *Psal.*  
31.15.

knowne to us, concerning  
our lives, our estates, and  
the event of all our do-  
ings; such a one will with  
submission to the will of  
God, offer up his re-  
quests concerning out-  
ward things: as, if it may  
stand with his pleasure to  
grant him this or that be-  
nefit, or favour: if it may  
tend to his glorie: if it  
may further our everla-  
sting good, &c. and so  
speake before men. Of  
which practise, what bet-  
ter patterne can wee have  
than that of Saint *Paul*,  
who not onely offered his  
prayers in such cases (and

If the Lord  
permit; if  
God will,  
&c.

that more than of a secular nature) with such a sub-  
missive, if, but used it of-  
ten in his speeches and  
writings, as appears by  
*Act. 18. 21. 1 Cor. 4. 19.*  
*1 Cor. 16. 7. Rom. 1. 10 Phil.*  
*2. 19, 24.* and yet had a  
more special and parti-  
cular promise in those ca-  
ses, than any man now  
can ordinarily have; nei-  
ther hath he ever till now  
(that I have heard) been  
taxed for unbelife there-  
in, or praying without a  
promise, much lesse bab-  
ling, *proh seculis*

And heerein I wish the  
Temporary would take no-  
tice

tice of his notable ignorance and rashnesse together, who in grounding his opinion for absolute prayer, hath reference onely to the revealed will of God, excluding his secret counsell and purpose altogether. For although it be true, that the written Word of God doth containe in it a perfect discovery of good and evill, to regulate our obedience: and that therein is plainly declared, what things are lawfull or unlawfull, (for the generall matter of them) to bee asked at his hands: yet for the determination

mination of the particulars, to whom, how, and in what manner those things shall bee done, it is not revealed, but reserved unto his secret counsell and purpose, to bee ordered and disposed according to those glorious ends that hee hath ordained and appointed. And this is that will, which Saint *Paul* intendeth in the forenamed places, and that *S<sup>t</sup>. James* heere meaneth, when hee requires that wee say, *If the Lord will*. For *S<sup>t</sup>. Paul* doubted not of the revealed will of God, for the lawfulnessse of his desire  
to,

Dan. 4. 35.  
Psal. 33. 11.

So *Parva*  
on the place.



to goe to *Rome* and *Corinth*, but for the time, the comfort of his journey, and the good successe, which were secrets, therein he desires favour. Neither doth Saint *James* question the lawfulness of travelling to Cities and Townes, in mens lawfull trades, for commerce and gaine, as if it agreed not with the revealed will of God: but the purpose of God concerning the lives of particular persons, and their severall successes therein, which is reserved to his secret will, which they knew not; and there-

Heb. 6.3.

therefore are to interpose that condition, *If the Lord will*, or, *If God permit*. Which consideration the *Temporarie* will not acknowledge, but stands only upon the revealed will, as if it were definite & determinate to each particular, concerning persons and matters, making great ado about the sufficiency of the Scriptures, and the absolutenesse of the promises, as if the purpose of God concerning the temporall condition of all his servants were there manifested, or were to bee ordered one way. *Job, David,*

*vid*, *Salomon*, the Mar-  
tyrs, *Lazarus*, (whether it  
bee a parable or not) were  
all the servants of God,  
had all the same generall  
promises, and yet their  
outward conditions were  
very different, which was  
not revealed to them in  
the word, but by experi-  
ence, whereby that secret  
will of God was seene;  
and heere is the submission  
of the faithfull, when they  
pray that the will and  
purpose of God concern-  
ing them, may bee effe-  
cted in mercie towards  
them, & themselves pati-  
ently submit unto it, cros-  
sing

sing and denying their owne wills and desires: so that if it please the Lord to trie them by wants, and by a low estate, as *Iob* and *Lazarus*, they are contented: if by any other crosses & great afflictions, they say *Thy will bee done*: and they challenge nothing of certaintie, but that they bee not forsaken, *Hebr. 13. 5.* Vnto this will therefore all the servants of God are to submit themselves, not onely in deed, but in word, and that not in saying alone, but in praying, if it stand with the will of  
their

their Father, if it bee his pleasure, if it bee good for them, if it tend to his glory; to take off such a crosse, to bestow such a favour on them, which is not contrary to the revealed will, (the promises being indefinite) but agreeable to it, that hath taught us in such cases so to pray: therefore are we not gone from praying to bare saying, as the *Temporary* dreameth, and so his taunting speeches at the word (*If*) in prayer, as arguing alwaies infidelity, as a cloud that stands betweene God and us: as that which makes

which is an, *If*, of submission, not of unbelief.

makes our prayers not agreeable to the word: as that which deprives us of many blessings; as that which hells men in security, &c. are no other then the froth of Imagination, and the vanishing vapour of error. And his direction in all our prayers for temporall things to come unto God in this sort, Lord, thou hast commanded us to aske the very thing wee now desire, and therefore wee expect it at thy hands, here is our Evidence, wee know it is good for us, &c. charging the Lord with his promise,

mise, & condemning them  
that misse of the particu-  
lars, so asked with unbe-  
liefe, and a plague in their  
hearts, is a presumptuous  
kind of praying, and an  
unwarrantable ground of  
reversing. And thus of  
the fourth Argument.

The fifth Argu-  
ment.

If the Faith of Mira-  
cles was limited and *Argu-  
ment 5.*  
bounded by the will of  
God, then all other  
faith is so:

But the faith of Mira-  
cles

cles was confined to  
the will of God, and  
his pleasure. Ergo.

This appeares,

1. By *Actes 19. 12.*  
where it is plaine, that  
Saint *Paul* had the Faith  
of Miracles, and healed  
Diseases.

2. Yet *2. Timoth. 4. 20.*  
Hee complaines that hee  
left *Trophimus* at *Mile-*  
*tum* sicke. No doubt but  
hee desired his health, and  
prayed for it, but could  
not obtaine it, though it  
bee promised, that the  
prayer of Faith shall heale  
the



the sicke, *Iames* 5. 15. Because it is subject to Gods pleasure and will; which shewes the promises to be conditionall.

*Explication.* The grouūd of my Argument is, that the faith of Miracles, and the gift of healing the body in those times, had as certaine and as speciall promises, as a justifying Faith hath for any particular Temporalls; which is prooved by the Commission and power given the Apostles, *Mathew*. 10. 8. Heale the sicke, cleanse the Lepers, raise the dead, cast out Devills, &c.

&c. and by that of *James*,  
 the prayer of Faith shall  
 save the sicke, and the  
 Lord shall raise him up, &c.  
*Iam. 5. 15.* which yet was  
 so confined to the will of  
 God, that al were not hea-  
 led or raised thereby, for  
 then none must have died  
 at all, or if they had, must  
 have beene raised up a-  
 gaine. Therefore notwith-  
 standing those absolute  
 promises, a secret reserva-  
 tion to the will of God,  
 was implied in regard of  
 the particulars, so it was  
 limited and bounded. To  
 which the *Temporary* re-  
 plyeth, That both the  
 Faith

Mr. Good-  
 wine touching  
 of prayers,  
 pag. 50.

Faith of Myracles, and all other Faith, had no other bound but the revealed will of God, utterly denying the other, and therupon my Argument. Which if it were so, then the former consequence must needs follow, that all must bee healed, and all raised, seeing the promises runne absolute, and generall, according to the letter, and are so to bee understood, according to his owne tenent, without any other limitation intended.

Whereas then I produce the example of *Trophimus*, whom Saint Paul left

left behind him sicke, to  
prove the gift of healing  
not to be unlimited; using  
these words, no doubt, he  
desired his health, and  
prayed for it, &c. To this  
hee answereth deridingly  
(after his manner) "Who  
"told you, that Saint *Paul*  
"prayed for the health of  
" *Trophimus*? another may  
"say no doubt, he did not  
"pray for him, &c. The  
"secret things belong un-  
"to God. I know not  
"how it can bee rightly  
"resolved, unlesse you  
"call *Paul* or *Trophimus*  
"from the dead againe.  
Wherein I cannot but ad-  
mire

mire the rudenesse of this mans spirit, and language, that before chargeth the Apostle with unbelieve, and praying without any promise, which in two other places hee calleth babbling: and heere he questioneth his Charitie, making a great doubt, whether hee did so much as offer up a prayer for his sicke friend to recover him. It is no marvell, if he vilifie others with his foule language, that dares thus to handle the holy Apostle. Would not hee himselfe thinke it much to be so taxed? to be with a

G

Chri-

Christian in sicknesse, to have neede of his health, yet not so much as to offer up a prayer unto God for him, but there to leave him? Surely it were no Christian carriage, and therefore most unmeet to be imputed to so excellent a person for grace and holinesse, as Saint *Paul* was. For my part then, I say againe, as I said before, that there is no doubt but Saint *Paul* prayed for *Trophimus*. Hee that presseth this duty so much upon all Christians, in his Epistles, that practised the same so much himselfe for the beleevers,

leeuvers, and that by name, Ephes 1.14.  
 being absent from them: Col. 1.9.  
 that was so full of grace, Phil. 1.14.  
 and love himselfe: that 1 Thes. 1.3.  
 for a beleever, a compani-  
 on with him in his trou-  
 bles, Acts 20.4. he should  
 not offer up a prayer for  
 him in his sickenes, being  
 present with him, shall still  
 be unactedible to me, and  
 the contrary no secret nor  
 uncertain collection. Now  
 if he did pray for him, and  
 yet he was not recovered  
 by it, as the Text shew-  
 eth, then it followes, that  
 the faith of myracles and  
 good healing, and so all  
 prayer for temporall bles-  
 sings

The 1. Epistle to Tim.  
seemes to be  
written long  
after S. Paul  
was at Mile-  
tum. Ergo,  
Trophimus  
remained  
sick, long.

sings on our selves and o-  
thers are confined unto  
the will and pleasure of  
God, in respect of the  
particulars, although the  
promises runne absolute  
and generall, and there-  
fore have implied condi-  
tions in them, which is  
the point in Question.  
Whence it will also fol-  
low, that prayers offered  
up for all such things, are  
to be made with the Con-  
ditionall *If*, it stand with  
the will and pleasure of  
God, expressed, or im-  
plied and intended.

And thus have I forti-  
fied my *Five Arguments*,  
which



which the *Temporary* so scornfully opposeth, not tracking nor following therein his rambling discourses, and wandering impertinences, which were endlesse; much lesse his ridiculous descants, and idle inconsequences, as not becomming the gravity of the matter, and point in hand: but onely discovering and urging what I conceive for substance, to bee pertinent to the point, and agreeable to the Truth.

*In his Answer to the Second part.*

There were also a Question or two added and resolved, necessary for the

removing of such scruples and doubts as may arise in the mindes of any concerning this matter, which I thinke fit to set downe and explaine.

*Quest. If any aske, how then shall we pray in Faith, for any outward things if it be uncertaine, whether wee shall have them?*

*Answe I answer: wee beleeve that we shall have whatsoever is good for us ( which the Lord best knoweth ) either the outward benefit, or gracet to supply it, as 2 Corinth. 12. 9.*

*Explication.* That which is

is said to bee good for us, I understand two wayes, Positively, or Privatively: 1. Positively, when wee have the very benefits themselves, in particular that wee desire, as *Abraham* had a sonne of his owne to be his heire, *Samson* had water at his request, *Judges* 15. 19, &c. 2. Privatively, when the thing wee desire is denied us, but a better is bestowed upon us, either corporall, or spirituall, as *Abraham* was denyed *Eliezer* of *Damascus*, (which hee intended, and *Ishmael*, though hee prayed for it)

Gen. 17. 18,  
19.

Gal. 4. 28. but had an *Isaack* to bee  
his heire, the heire of pro-  
mise. *Moses* was denied  
an entrance into the earth-  
ly *Canaan*, but was recei-  
ved into a heavenly. Saint  
1 Cor. 12. 9. *Paul* was denyed upon his  
earnest and often request,  
the remooving of a temp-  
tation, but had a better  
thing given; grace suffi-  
cient for him, and a blef-  
sed use of the affliction.  
Which things were all  
good for them, and farre  
better than the things de-  
nied, which they reque-  
sted, and prayed for; And  
this by the Lords dispo-  
sing, who knoweth best  
what

what is good for his servants, and for the glory of his owne name; denying therefore many things in mercie, which he might grant in judgement. Now this then is certaine, that whatsoever is good for the people of God, they shall obtaine by prayer, according to his gracious promises made to them; upon which they are to ground their confidence in prayer, without any wavering or doubting at all, which is sufficient, though they bee held in suspense concerning the particulars, and resigne  
G 5 them.

PE. 34. 10, 17.  
PS. 84. 11.

*Quod utile  
est aegroto,  
magis noxius  
medicinis quam  
aegrotum.  
Aug.*

themselves therein to the will of God: therefore is such a submission no prejudice to faith in prayer at all, neither are their prayers in vaine, though they bee not their owne choosers.

*Object.* Wee may pray absolutely for things necessary, as wee may, to doe the will of God, and that his name might bee glorified by us; seeing such things conduce thereunto.

*Sol.* The will of God is done, and his name glorified, as well by our passive, as by our active obedience, in suffering quietly.

ly his pleasure and will,  
and hath the like reward,  
*Ioh. 21. 19. Iam. 1. 12.*

*Explication.* I hold and  
beleeve, that such things  
as necessarily and directly  
tend to the glory of God,  
and the salvation of mens  
soules, they may absolute-  
ly pray for, as being the  
summe of all our desires;  
and that therefore we may  
absolutely pray for grace,  
for faith, for repentance,  
for the feare of God, for  
his holy Spirit, which ne-  
cessarily conduce there-  
unto. But for externall  
things with their perso-  
nall relations, wee cannot  
in

*Iere. 31. 18.  
Luke 11. 11  
Luke 17. 5.  
Math. 6. 20.*

in that manner importune  
the Lord for them; be-  
cause wee know not what  
way God will be glorified  
by us, whether by the in-  
joying, or the not inioy-  
ing of them; nor by what  
course hee will save our  
soules, whether by giving  
us these things, or by de-  
nying of them, which is  
the more usuall; nor yet  
yeeld vs helpe and com-  
fort by remooving our  
temptations and sorrows,  
or by giving us grace and  
strength sufficient to beare  
them, and rightly to use  
them. For the confirma-  
tion of which truth, heare

Ma



Master Calvin answering Calvin in 2.  
Cor. 12.9.  
an Objection, Whether  
Saint Paul (seeing he was  
denied his request) prayed  
in faith or not, for the re-  
moving of the temptation  
upon him: "I answered  
" (saith hee) as there is a  
" divers way of asking, so  
" there are two kinds of  
" obtaining. Wee aske  
" those things simply, of  
" which wee have a cer-  
" taine promise; such are  
" th' establishing of the  
" kingdome of God, the  
" hallowing of his name,  
" remission of sinnes, and  
" whatsoever tends to our  
" salvation: but when we  
" think

“thinke the kingdome of  
“God may or ought to  
“be furthered by this or  
“that way or meanes, this  
“or that thing to be nece-  
“sary for the hallowing  
“of his name, we are of-  
“ten deceived. Likewise  
“do we manytimes faile in  
“things that concern our  
“salvatiō. Therefore those  
“former things, we aske  
“safely and without ex-  
“ception, yet is it not our  
“part to appoint the man-  
“ner or meanes, which if  
“we do expresse, alwayes  
“a secret condition is in-  
“cluded: Therefore was  
“Paul heard in the end of  
“his

“ of his prayer, though he  
“ had repulse in the forme  
“ of it, &c. Thus Mr *Cal-*  
*vin*; And what else is the  
contrary, but the setting  
up of mans wisdom above  
the wisdom of God, and  
our wills above his will?  
to make our owne choyse  
as we thinke good, and to  
have all our owne way,  
confining (as it were) the  
Lord himselfe by our pe-  
remptory praiers. There-  
fore seeing the maine end  
of our prayers may be at-  
tained as well by suffering  
as by doing; and by wan-  
ting outward things, as wel  
as by enjoying them, wee  
are

are not absolutely without any exception (at least implied) to offer up our prayers for those things, nor so to understand the promises.

To these Questions and Answers hath not the *Temporary* given a word of resolution, (although they containe the very substance of the point) perceiving (as it may bee suspected) how they made against him; therefore like a good Scholler, hee denyes the conclusion, retorting the words upon me, and so leaves it.

Now

Now there were besides these Arguments delivered in publike, the testimonies of certaine Authors sent him in private, which he hath concealed, returning me then this only answer, that he could not beleve them. Yet that others who are willing to beleve the truth, may see that I am not alone in this opinion, I am willing to produce some few testimonies instead of more, to give satisfaction; as a sixth Argument.

And first it appears to be the Doctrine of the Church of England, for  
in

It is the doctrine of the Church of England, & all other Churches of Christ.

in the third Homily of Prayer, there are these words. *Whensoever we make our prayers unto God, we are chiefly to respect the honour and glory of his name; which thing we shall best of all doe, if we follow the example of our Saviour CHRIST, who praying that the bitter Cup of Death might passe from him, would not therein have his own will fulfilled, but referred the whole matter to the good will and pleasure of his Father.*

And in the Booke of Common Prayer, there is this forme, *Restore to this sicke*

sicke person his former health (if it be thy will) or else give him grace, &c. Visitation of the sicke. Wherin aswel the ground as the manner of practise is discovered, and this is and ever hath beene generally received and taught amongst us.

2. *Vrsinus* on the 4<sup>th</sup> Petition layes downe the point at large, how temporall things are to be asked, and resolves that they are to be asked, *With condition of the will of God, because the Lord hath promised them indeterminatly (not expressing particulars)* but

but spirituall things may  
absolutely be prayed for, be-  
ing absolutely promised.  
With much more against  
the *Temporaries* opinion,  
and his unseemely scof-  
fing at the Conditionall  
(*If*) in the fourth Petition  
of the Lords prayer *Yr sin.*  
*Catech. pag. 652.*

*Bucanus* in his learned  
Institutions handleth the  
point exactly by way of  
Question and Answer,  
resolving the same whol-  
ly according to what hath  
beene shewed in the par-  
ticulars, sufficient to give  
any reasonable man satis-  
faction. *Bucan. Institut.*  
*Pag.*



*Pag. 673. &c.*

*Caluine*, and *Gualter* were before cited, according to the Orthodox Tenent of the Reformed Churches abroad.

3 *Doctor Preston* and *Master Goodwine* of late have set downe their opinions to the same purpose. The former in *The Saints daily Exercise*, pag. 99. The latter in his judicious and comfortable Tract of the *Returne of Prayers*, using these words. "How  
" didst thou frame thy  
" prayer for that thing  
" which is denyed thee?  
" Didst thou pray for it  
" ab-

“ absolutely, and peremp-  
“ torily as simply best for  
“ thee ? Thou must not  
“ then thinke much, if  
“ such a prayer bee deny-  
“ ed, for therein thou  
“ wentest beyond thy  
“ Commission : but if  
“ thou didst pray for it  
“ conditionally, and with  
“ an ( *if* ) as Christ did, if  
“ it bee possible, ( which  
“ Instance is a strong  
“ ground for such kind of  
“ Prayers ) and not my  
“ will, but thy will bee  
“ done, &c. Then thy  
“ Prayer may be fully an-  
“ swered and heard, and  
“ yet the thing denyed,  
“ &c.

&c. Chap. 9. And in an o-  
 ther place thus: "All-  
 though the promise (of  
 "G O D) to heare and ac-  
 cept the prayer bee ge-  
 nerall and universall,  
 yet the promise to heare  
 by granting the very  
 thing it selfe prayed for,  
 is but an indefinite pro-  
 mise, wherein we are to  
 rely upon God by an  
 act of recumbencie,  
 though by an act of full  
 assurance we cannot, the  
 promise being not uni-  
 versall (speaking of that  
 in Rom. 8. 26. *then addeth,*  
 Of like nature are all o-  
 ther promises of things  
 out-

All desires  
in this peti-  
tion are con-  
ditionall, If  
it may stand  
with Gods  
will & plea-  
sure. So M.  
*Scudder* 2<sup>a</sup>.  
234.

“outward and temporall,  
&c. Treating hereof at  
large in the whole 3. chap.  
whither I referre all such  
as are willing to bee fur-  
ther satisfied in the point,  
for resolution of the  
doubts, which else I could  
willingly have transcri-  
bed; but the book is to be  
had: And of this judge-  
ment are all that I have  
seene, not to recite any  
more particulars.

By all which testimo-  
nies, the *Temporarie* may  
perceive how uncouth his  
opinion is, and in how so-  
litary a way he walketh to  
defend it, that hath none  
to

to beare him companie,  
but a few favorites of his  
own, that admire his deep-  
nes in this & other things,  
without any great reason.  
And that wheras he bold-  
ly pleadeth that his opini-  
on is no other than such as  
*Moses, Christ, and the Apo-*  
*stles,* and other godly Mi-  
nisters have taught their  
congregations heretofore,  
which is now againe raised  
from the dead: he discove-  
reth his understanding and  
faithfulnesse together in  
thus speaking; as also, his  
modesty in maintaining it  
on such termes as he doth.  
For thus runs the torrent

If it hath  
bene ever  
taught, how  
is it now  
raised from  
the dead?

H of

of his Language: Know  
this for certaine, that as hu-  
miliation, & love, and faith  
is the gift of God, so the  
Lord never gives them to a-  
ny, but withall he gives the  
thing faithed. For if they  
affirme they have humilia-  
tion, and love, and faith, and  
yet have not the thing fai-  
thed, they make God a decai-  
ver, because he never gives  
the one without the other.

Now our petitions for out-  
ward things are not agreea-  
ble to the will of God, when  
not per in this word (If) as  
to say, if it be thy wil to give  
us this or that, but when the  
thing we desire is both com-  
manded

manded and promised.

Come out then, oh thou conditionall from among the petitions of the Lords prayer, and sit down yonder, thou wast never placed there by Christs appointment, thou hast robbed God of his glory, thou hast deprived us of many blessings, and a long time lall'd us asleepe in too much security, as also, blinded us with too much ignorance, &c. With many the like Passages in this discourse, not worth the rehearfall, being full of gall & folly.

And heere I should shut up all, but that I thinke it expedient to discover a

Which I  
had before  
noted; *rati-*  
*dem verbi,*  
in regard of  
the distin-  
ction.

strange distinction of faith,  
invented by the *Tempora-*  
*rie*, whereon he settleth all  
the building of his confi-  
dence for outward things,  
and it is this.

Wee are to distinguish  
Faith into two sorts :

The one is called *Justi-*  
*fying*, or *eternall* faith, and  
so called, because the Ob-  
ject it eyeth is of an eter-  
nall nature, it apprehen-  
deth eternall promises.

The other is called,  
*Temporary Faith*, and so  
termed, because the Ob-  
ject it eyeth, is some Tem-  
porall thing, this apprehē-  
deth only Temporall pro-  
mises.

Both



Both which sorts of  
 faith are required in Gods  
 servants, the power of  
 one, to keepe his soule to  
 eternall life, the other to  
 provide necessaries for the  
 bodie, while God shall  
 give this life; for, *The just  
 shall live by faith.* Wherin,  
 1. He hath coyned a di-  
 stinction never heard of, in  
 this sense as a *Temporarie  
 faith*, because it hath rela-  
 tion to Temporall things.  
 For a Temporarie faith is  
 alwaies, and onely so cal-  
 led, because it lasteth but  
 for a time, in which respect  
 our Saviour stileth some  
*ojsorales*, Temporaries, *Non, tempo-  
 rales, sed tem-  
 porary, in  
 spiritualibus.*

*Matth. 13.* and so all Writers understand the word, speaking of that kind of faith, & such persons. *See, Catech. pag. 104.*

2. He applieth and in a manner confineth) that saying, *The just shall live by faith*, to outward things. Which the Apostle useth and applieth only to justification and salvation, and the concomitants of them, *Rom. 1. 17. Gal. 3. Heb. 10. 38.* all; Spirituall matters belonging to that eternall faith, as he calleth it.

Thus he must needs either confound himselfe, or contradict the Scriptures; for

for whereas he laboureth  
to maintaine his distinction,  
on, by alleaging that both  
those faiths are one in the  
root, but divers in respect  
of the objects onely: yet  
should hee not have per-  
verted a maine place of  
Scripture to another sense,  
then the Holy Ghost doth  
use it, by annexing it to  
that branch of Temporals,  
by way of Antithesis: nor  
yet have formed to him-  
selfe such a word for the  
faith of Temporals, as is  
neither found in Scripture,  
nor any good Author. Yet  
he is so confident, as to go  
on, and conclude in this

manner : So now you see (notwithstanding your great stir) the distinction being grounded on the Word of God, remaineth unmoveable. Supposing (it seemes) his distinction to be like himselfe, upon the like conceit of such a ground.

And this I have the rather insisted upon, that it may appeare to his admirers, how confident & peremptory he is in his opinions, and upon how weak grounds, that they may beware of him in other things as well as in this. For my part, I bear much slander and reproach from him, being

being foule and injurious  
in his language ; all which  
I refer unto the Lord, ac-  
counting my selfe unwor-  
thy to suffer rebuke for a-  
nie part of his Truth.  
Wishing unto him more  
modestie & humilitie, and  
then (no doubt) he would  
be more Orthodox, accor-  
ding to the promise. *Psal.*  
*25. 9. The meek wil he guide*  
*in judgement, the meek will*  
*he teach his way.*

*Exhortation to all that* *Vse 2.*  
depend upon God, to aske  
such things at his hands as  
are expedient for them, as  
*Agur* did, without desiring  
abundance, which doth  
H 5 but

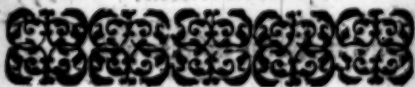
but enslave the owners, as experience shewes : and herein to take the written word of *God* for a rule, what is lawfull or unlawfull to be asked, whether it concerne the *life, goods, estate, maintenance, success of our selves or others*; and withall to submit to his secret will and pleasure for the disposing or bestowing of the same, as it shall seeme best to his *Majestie*, for the glory of his name, and our owne good, resigning our selves wholly thereunto, and believing assuredly that what is best shall be done unto us, according

according to his infinite wisdom and providence; therefore in all our prayers, if not expressly (which is not absolutely necessary,) yet implicitly to include the same, and then we shall be sure to pray according to his will, and our Prayers shall not be in vain.

*FINIS.*

*Nil ergo sperabunt homines? & consilium vis,  
Permites ipsis expendere munibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro jucundis aptissima quaque dabunt dii.  
Charior est illis homo, quam sibi; nos animorum  
Impulsu, & ceca magisque cupidine dacti  
Consequimur petimus, jamque per vota; & illis  
Nemini, quod petat, quodque deus sit opor.*

*Lucan. lib. 1. v. 12.*



A N  
**Advertisement**  
concerning  
*TRASKISME.*

As a Parallel to the  
*Former.*







OF M<sup>r</sup>. TRASKE,  
and his Opinions.

**V** Hereas M<sup>r</sup>. Iohn  
Trask some cer-  
taine yeares since  
was justly censured in a  
High Court of this Land,  
for *Iudaisme*, and the de-  
pendant errours, it is so  
that not long after, he fell  
(the cause in himselfe re-  
maining) into contrary ex-  
tremities, of Evangelicall  
pretense, under the speci-  
ous shewes and names of  
*Christ*, of *Faith*, of the  
Gospell,

*Dum stulti  
vitant vitias  
&c.*

\* Rom. 16.  
18.  
¶ a'ys-  
Rm 7.

*Gospel*, of *Joy*, and such like  
alluring titles ; thereun-  
der hiding, and secretly  
venting many pernicious  
errours, to the endange-  
ring of none of the worst  
people, and of late is  
growne to a great ex-  
tremitie herein. I desire (be-  
ing by Gods Providence  
made acquainted with the  
same) if leave may be gi-  
ven (which heereby I  
crave) to discover and  
publish some of his chiefe  
Assertions and Grounds,  
that wheresoever they are  
mett withall, their owner  
(who lyes hid) may bee  
knowne, and so the im-  
cent

As, Ex  
gus Lesson.

cent armed against the perill, and they are these following:

*The Law is a rule of the flesh, and to live after the Law, is to live after the Flesh. Rom. 8. 1.*

*The Law is not to be preached to Beleevers by Gospel Ministers.* The error of the Anabaptists.

*If Repentance and Faith be wrought onely by the Gospel, then what doth the Law worke in any mans conversion to God, or conformity to Christ?*

*The Law did once discover sinne, it doth so no more, nor yet for direction; Love herein transcends the Law;* See contrary Rom. 7. 7.

as far, as Life doth Death.

Then we are  
Iustified by  
a qualifica-  
tion.

The New Covenant hath  
no condition at all, Faith is  
not the Condition of the  
Gospells promises, but only  
a qualification in us.

This is only  
true of the  
Law. Rom.

2. 13.

Gal. 3. 12.

Heb. 8. 10.

The Gospell was in mans  
Nature before the Fall.

Faith is not to bee tried  
by any fruits or effects, but  
onely by the perswasion it  
selfe.

Every saving  
grace is a  
signe. 1 Ioh.

3. 14.

Faith is the onely signe  
of Salvation.

The new Creature is onely  
Faith in Christ.

Regeneration is not to be  
tryed, by any other fruits, ef-  
fects, or signes, but onely by  
Faith, wherein it consists.

Sancti-

Sanctification is not by the Spirit in our selves, but onely in Christ, shewed in acts and not in the habits of grace.

Justification and Sanctification conlounded.

Believers when they fall in: o any sinne, be it Adultery or Murther, are not to mourne nor grieve (for that savours of the flesh) but still to rejoyce, because it is written, rejoyce evermore, and that joy is the special meanes to bring them out of their sinne.

This toucheth upon the Familists,

Carelesse Christians are the choisest beleivers, because they depend wholly upon Christ.

The word *carelesse* is not opposed to carelesse.

To doubt of the favour of God

God after sinne committed,  
is worse then the sin it selfe.

Judas con-  
fessed, but  
beleevd not

It is as easie to beleeveremission of sins, as to make confession of them.

Christ is involved in every Proverb of Salomon.

The 15. Psalm is onely a description of Christ, and the beatitudes, Math. 5. all belong to him, and to no man that ever was, or would be, bee: all men are vanity.

Christ is never compa-  
red to the  
wife, but to  
the Church.

The saying of Salomon, rejoyce in the wife of thy youth, is not meant of a mans wife, but of Christ, because he can satisfy us at all times.

It is two great presumption for any Minister to undertake

undertake the Exposition of  
any whole Book in the Scrip-  
tures; because he cannot  
shew how Christ is invol-  
ved in every part.

Therefore  
he holds  
that which  
he cannot  
shew.

Every true Believer (how-  
soever it seemes) doth al-  
ways grow in faith & love,  
and answerable fruits.

The Ephes-  
ians lost their  
first love.  
Rev. 2. 4.

No man can say he doth  
love his Brother, till he hath  
laid downe his life for him.  
Neither can wee say our  
selves, that we love the Bre-  
thren, but wee may say of o-  
thers, that they doe, so ex-  
pounding 1 John 3. 14.

Then, no li-  
ving man  
can say that  
he loveth  
his brother

Hee calleth this, The  
glorious way; and stileth  
himselfe, The Subject in  
whom

[The sub-  
ject] so he  
writes.

whom the Lord delighteth  
to work through Christ.

**T**Hese are the Flowers  
of his Garden, disper-  
se I abroad in Print, and  
Writings, and by word of  
mouth wherby he hath la-  
boured to seduce the sim-  
ple, which I think sufficient  
only to mention for their  
absurdity, an answer being  
too much credit to them,  
although the most of them  
are already \* answered, in  
publike and private, onely  
I think it expedient to ad-  
vertise the Reader, and all  
that have to deale with  
him, of five things:

1. That they give no  
heed

\* By Master  
Hyer, Mr.  
Burton, and  
Doctor Tay-  
lor in his Re-  
gula vite, as  
large.



heed to any Catalogue of his Gospell grounds, because hee hath published many of contrary quality, in divers particulars, one crossing another, as thus:

*Believers do alwaies grow in faith and love, and the exercise of all pious duties.*

*A man may be a Believer, and for a time have neither humilitie, love, trust, nor any other grace bud forth in practice.*

*The Law sheweth what man should doe.*

*The Law is not the rule of Life. With many such.*

2. That they take no great heed to his interpretation

tation of Scripture, for  
that hee will suddenly de-  
vise, as many senses as will  
serve his turne.

3. That they credit not  
easily his Protestations, or  
Denials, because therein he  
hath been found most un-  
faithfull, and false, witness  
one for all, in a Letter:

I present before God, who  
knoweth all, and before Je-  
sus CHRIST, the Iudg of  
all, that I hold no other but  
that one Gospel, which Mo-  
ses wrote of; the Lord Iesus,  
and his Apostles Preached;  
the Martyrs witnessed; our  
King defendeth; our Bi-  
shops Preach; and main-  
taine, &c.

A

A tearfull Protestation,  
yet how true, the former  
assertions declare.

4. To beware of his Riddles, for when hee would hide his Error, he will turn it into a Riddle; as thus :

*They would have the Law to be a Rule of life, so such as know it in the infinit holinesse of it, the vail being removed from their hearts, as they dare thinke on no righteousness by it at all, but only in and by Iesus Christ.* — Againe,

*The Law hath nothing at all to do with Believers, but they have most of all to doe with the Law, &c.*

5. To

5. To beware of his fawning by which hee deceiveth; but chiefly his pride through which hee erreth, and dares to abuse the holy Scriptures as hee doth.

Gal. 1. 8.

And thus recommending also this dafery to the care of every Christian, for his owne safety, that he may try the Spirits before hee receive them, and not run under the axe of believing, or venting *New Gossels*, I end with this advertisement, *That the Spirit of regeneration, is a Spirit of Truth.* Ioh. 3. 5. 14. 17.

FINIS.

*Ventri servire, & blandè loqui, seu  
affantari; duo sunt vota Pseudo-  
Apostolorum. Pet. Mart. in Rom.  
16. 18.*

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